

Murobby as a Teaching Values : Concept and Implementation

Oleh

Isti'anah Abubakar, M.Ag

Abstrak

The teacher is the main figure of education and strategic implications for the quality of education. Indonesia's commitment to the quality of the teachers have been very varied but unfortunately is not significant with the expected results. Ranging from improved academic qualifications of teachers up to increase teachers' welfare as stipulated in the Law on teachers and lecturers number 14 in 2005. But there is still no data to suggest that educators we are still less feasible to perform his profession as a teacher. That is, something is not right, especially from the philosophical aspect also requires a process improvement. One of them is the vision of the teacher profession. Teachers as profesion require internalization of moral values to strengthen it, one murobby. This paper contains a study of murobby as one vision of teachers to be internalized at every educators reinforced with field studies in Islamic educational institutions in East Java.

Keywords: Murobby, Cultural Learning, Teaching quality

Introduction

Data UNESCO stated that Indonesia's position towards the learning society occupied the bottom among countries world-state.¹ This shows that the educational institutions have not played a strategic role optimally. Research Vilmante (2008) ²stated that approximately 67.57% of schools do not position ourselves as a learning organization. This also shows their HR data-as a key actor of his teachers - which is not much different. The quality of teachers is based on three background: ³(a) formal education, (b) its use in carrying out the duties and performance, (c) self-development because experience and training are still far from expectations. Based on these parameters, then the teacher education qualification mismatches in the 2000s at the ground level (SD) of 46.1% and amounted to 85.45% junior level.⁴ The

¹ UNESCO, Facsheet 04: What do societies invest in education ? Public versus private spending Montreal UNESCO Institute for Statistic, 2007

² Vilmante, Human resourcers in Learning Organizations, Journal of Business Economic and management, ISSN 1611-1699 print. www.jbem.lt

³ Mohammad Ali, *Pendidikan untuk Pembangunan Nasional menuju bangsa Indonesia yang mandiri dan berdaya Saing Tinggi*, Grasindo, Jakarta, 2009 , h. 359

⁴ Data yang dikutip Darmaningtyas, *Ilusi tentang Guru dan Profesionalisme*, Universitas Sanata Darma, Yogyakarta, 2008, hlm. 200

level of mastery of pedagogical and teacher materials are still vulnerable, still proved their teachers must follow the post PLPG remedial exam. In LPTK UIN Malang, for example, participants PLPG in 2013 should follow the remedial exam approximately 35% of the participants PLPG.⁵ While the data in the 1995/1996 Tilaar⁶ noted that 54% of primary school teachers are not qualified to teach, Research and the Ministry of Education in 2006 in Mohammad Ali ⁷stated that the percentage of teachers who are not worthy of teaching is still quite high, especially at primary school level is around 1,140,836 (84.70%) both in public and private schools. These data, indicating the absence of significant changes related to the quality of teachers when the government seeks to minimize the maximum.⁸ In addition, the lack of writing teachers, the results of research as part of its best practices are still hard to find. This is in accordance with the level of teacher ranks as explained Agus Sartono⁹, that 2.6 million teachers (0.07%) are still in class IV c and 0.02% is in group IV.

This condition is reinforced by the lack of teachers' ability to portray himself as someone who deserves "digugu and ditiru". Zakiah daradjat ¹⁰- for example - indicated that it may be the real teacher was not happy teaching but simply to make a living, even though the teacher is a moral profession. This discourse intensified when Malik Fajar ¹¹in Tim Lecturer Faculty of MT catapult statement "if teachers are still rare, if faculty lot". As Parker (2007)¹² states that:

"Academic culture to build a barrier between co-workers is much higher or wider than the barrier between teacher and student. The barrier stems partly from a sense of competition, in part stems from the fact that teaching is regarded as a public profession of the most personal. "

This condition of course should be followed up, given the teacher is in the forefront in realizing students both academically qualified, skills, emotional maturity, moral and spiritual.

⁵ Exam Content remedial accordance with an agreement in KSG (Consortium for Teacher Certification) with percentages of 60 and 40 pedagogic material, according to the interview with Ricardo, data processing staff LPTK UIN Malang dated December 10, 2013

⁶ Tilaar, *Agenda Reformasi pendidikan Nasional*, PT. Intermasa, Jakarta, 2000 h. 286

⁷ Mohammad Ali, *Pendidikan untuk Pembangunan Nasional menuju bangsa Indonesia yang mandiri dan berdaya Saing Tinggi*, Grasindo, Jakarta, 2009, h. 256

⁸ The improvement of welfare, scholarships, further study and quality improvement programs for other teachers

⁹ Kementerian Pendidikan nasional *Majalah Diknas*, No. 01 Tahun 2012 h. 27

¹⁰ Zakiah daradjat, *Kepribadian Guru*, Bulan Bintang, Jakarta, 1978, h. 12

¹¹ Tim Dosen Fakultas Tarbiyah, Pengembangan Profesionalisme Guru PAI, dalam *Modul Materi PLPG Edisi Revisi*, UIN Malang Press, Malang, 2010, h. 1,

¹² Parker, hlm. 209

¹³Teachers as well as parents second,¹⁴ able to be a role model or example of society.¹⁵ This position should always be reinforced by strengthening the commitment of teachers as teachers. Many studies have been discussing this subject, aims recalled "intent" or value a person to be a teacher and how should the teacher profile. Johannes example, states that teachers should have 8 ethic teacher. Eighth ethos of teacher training is a barometer of whether someone is trustworthy in carrying out his profession as a teacher. Conference 2014 held Iced Malaysia-Indonesia Muslim Students in Kelantan also menbincangkan that teachers should profile is qowiyul amine, a figure that is inspired in the QS. Al-Qasas (28): 26.

The same conversation has also been launched by Peter Drost with "his ongoing formation, Andreas Harefa with human learners. All the above figures are very committed to the quality of education in Indonesia as a developing country which stems from the figure of the ideal teacher and character. A stronger attention to the person and character of the ideal teacher also has long been a concern of the leaders of Islamic education both classical and modern. However, all of these discussions can be pursed at the Islamic Educational definition used is *tarbiyah - ta'lim - ta'dib*.

This paper is intended to remind the core values that have been rolled Al Qur is also a great concern of the leaders of Islamic Education. This study is to explore in balance between theoretical and then confirmed by field research as a implementation. The aim is to convince all parties that the core values that difamiliarkan both sources of Islam - the Qur'an and Hadits- not something impossible to diactionkan, but even Betu-true indeed be a solution at any time as it has been promised by God in QS. Al Isra (17): 82

¹³ Kunandar, *Guru Profesional*, Jakarta Raja Grafindo Persada, 2007, hl. 40

¹⁴ Ahmad Muhamamd Jamal, *Nahwa Tarbiya Islamiyah*, Beirut, Dar Ihya Ulum, 1987, hl. 89

¹⁵ Abdurahman An nahlawy, *usul tarbiyah Al islamiyah wa Asalibuha fi al Bait wa al Madrasah wa al mujtama*., daamsko, dar Fikr 1996, 254

Discussion

Understanding murobbi as Teaching Values term murobbi tune with Rabbani word derived from the word ربي يربو - which means extra. Murobbi itself is a person who knowingly and deliberately lead a person to be able to live their lives. It is as said Abdul Hamid Al Hashim as follows:¹⁶

المربي هو الإنسان الذي يقوم من عمد و قصد برعاية فرد أو افراد لينمو بين يديه في حياة ناجحة

Based on such understanding, then the keyword murabbi least for a teacher is to be a commitment (intentions) which can be understood from the word عمد قصد which is then confirmed by رعاية words that have meaning continuity, continuous. This indicates that teachers are required to continuously up-date or continues improvement which is also listed as one of the items in the principles of professionalism of teachers.¹⁷ As stated Muhaimin¹⁸ is murobbi it is sincere in working for work, seeking the pleasure of Allah, dignity and honor, become role models for their students, to apply their knowledge in the form of deeds, patient in teaching science to students and do not want to underestimate the other subjects. Here urgency murobbi as a value that must be held by educators as a strategic figure in the world of education. Educators actual educators who are committed to the formation of students' character is not only focused on intellectual learners. Historically, this has been exemplified by the Prophet Muhammad that his treatise is character building. This aspect requires commitment and high awareness for educators.

¹⁶ Abdul Hamid Al Hasyim, *Al Rasul Al 'Araby al Muroby*, dar Al Tsaqafah, Suria, 2006, hlm. 53

¹⁷ In accordance with UUSPN 20 of 2003, there professionalism Principle 9 (a) have the talent, enthusiasm, spirit and idealism call, (b) a commitment to improve the quality of education, faith and devotion and noble character (c) have the academic qualifications and educational background according to functional areas, (d) have the necessary competence in accordance with its duties, (e) has the responsibility for the implementation of the tasks professionalism, (f) derives income determined in accordance with work performance, (g) have the opportunity to develop professionalism on an ongoing basis with lifelong learning, (h) have legal protection in carrying out the task of professionalism and (i) have professional organizations that have the authority to regulate matters relating to the duties of teachers keprofesionaln

¹⁸ Muhaimin, *Paradigma Pendidikan Islam Upaya Mengefektifkan PAI di Sekolah*, Remaja Rosdakarya, Bandung, 2001, hlm. 115

Muhaimin also stated that one of the profiles teachers today must have the spirit of jihad in their profession as a teacher and / or have a mature personality and evolve.¹⁹ This statement further confirms the personal religious teachers have discussed Islamic scholars and educational leaders following:²⁰

Table. 1
Personal-Religious Guru

Al Ghazali	An Nahlawi	Barky Qurasy	Al Abrasyi	Ibn Taimiyah versi Majid Irsan
Compassion towards learners and treat it accordingly	The purpose of behavior and thought patterns are Rabbani	Teaching that seek the pleasure of Allah	Be ascetic, only to seek the pleasure of Allah	Help each other in goodness
Personal imitation of the Prophet Muhammad	be sincere	Willing to apply their knowledge	Clean and holy himself from a great sin, riya', envy, hostility or other reprehensible nature	Being able to be a role model for learners
be Objective	be patient	being trustworthy	Ikhlas in the works	
Be flexible and wise in dealing with learners	be honest	Be gentle and affectionate	forgiving	
Willing to apply their knowledge	Be fair		Dignity and honor	
			Loved the learners as their own	

¹⁹ Muhaimin, *Paradigma Pendidikan Agama Islam, Upaya Mengefektifkan pendidikan Agama Islam di Sekolah*, Remaja Rosdakarya, Bandung, hlm. 101

²⁰ Lihat lebih lanjut Muhaimin, *Ibid*, hlm. 97-98

In the table above shows clearly that teachers needed Islamic educational institutions today are teachers murobbi. It is also implied in Sura Al Imran insists that teachers always expected to be learners as shown below:

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحِكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبُّنِيَ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

Meaning: There is natural for a human being that God gave him the Book and Wisdom and Prophethood, and then he said to the man: "Be ye be worshipers penyembahku not worshipers of God". But (he said): "You shall be those Rabbani, because you always teach you the Book and because you have studied. (QS. Al Imran (3): 79)

Based on the above verse there are two keywords that describe how it's supposed to be a teacher, that the words "always" and "fixed", always develop competencies themselves and still make worship a steady intention which was engraved inside an educator.

Teachers as Murobbi: A concrete example

SD Al Hikmah Surabaya and Gresik YIMI SMP is Islamic educational institutions are aware of the character of the teacher as the most important factor of the quality of education. Teachers in the view of both of these institutions are murobbi figure, willing to learn and serve their students and be an artist for their students. Fourth it makes teachers in both institutions accustomed to position yourself as someone who is truly a role model, both for fellow teachers and especially the students. Habituation is of course a top down, where the foundations or terlenih school will first be committed teacher profile. Basically every educator has to have a basic character, depending on the institution or school or do not have the will to grow and direct the basic character of teachers who will join it. For that there are several strategic steps to implement murobbi characters that have been carried both educational institutions. The strategic steps as follows :

- a. Making the recruitment process as a neutral process and stages, where both the institution is positioning itself as an institution that choose not selected
- b. Creating a healthy organizational climate and comfortable berdasarakan togetherness and mutual trust among its members
- c. Providing collegial communication channels, without any limitation of bureaucracy
- d. makes the next day as a teacher, where teachers are given the opportunity and the confidence to express and explore his abilities

Fourth strategic step above into a foothold in growing murobbi character, a character that requires circumstances that comforting each other. Then any educational institution should be able to create a healthy organizational climate that character murobbi internalized within each of its members.

Culture Learning as a Basis Value Murobbiy

Fourth strategic measures undertaken in both the educational institutions on a implementation of a learning culture. Cultural learning itself is understood as a commitment to update themselves through the process of sharing capabilities. Vividly illustrated the characteristics of a learning culture as follows:

- a. Having a resourceful humans are members of organizations that have integrated human potential (intellectual, social and ethical)
- b. Having a conducive habitat characterized by the relationship between five learning discipline Senge
- c. Having facilitators motivator of learning which includes structural (information technology, reward systems, and organizational structure) and a catalyst relational (trust, transformational culture, and leadership)

The research data Carie (2003) showed that the adaptability of teachers that is individualized for initial capital the power of learning ²¹still dominates in the educational process, where teachers individually take action to changes and problems learning faced,²² meaning less done sharing process so that reinforcement or response received related to what has been done can not be obtained maximally.

While the process of teacher learning together proven to improve the quality of teachers able to give rise to meaningful learning. This is because teachers coordinate, communicate and establish familiarity with one another related to the role and responsibilities as a teacher. To do all of these activities will require mutual trust and a strong togetherness that can be created by the school. This has implications for the confidence of teachers, where teachers present the material that has been discussed and are confident that what is presented is in accordance with a common understanding.

Conclusion

The strategic position of teachers should always be directed to achieve the degree of murobbiy that teachers who are committed to make the teaching profession propaganda as an integral part of the preaching is reinforced by their willingness to continue to learn to be able to become an artist for their students, a figure that inspire and be the center of attention for its students.

²¹ Adaptation can mean multiple, first, man's attempt to adjust your life to its environment, the second, the human effort that can disesuaikna area faced with the desire and purpose. Tim UPI, volume 1, p. 265 in Bennet (1976)

²² Carie Rothstein, *Bridging Cultures Teaching Education Module*, Lawrence Elbaum, New Jersey, 2003

Bibliography

- Ali, Mohammad, *Pendidikan untuk Pembangunan Nasional menuju bangsa Indonesia yang mandiri dan berdaya Saing Tinggi*, Grasindo, Jakarta, 2009
- An nahlawy, *usul tarbiyah Al islamiyah wa Asalibuha fi al Bait wa al Madrasah wa al mujtama,,* daamsko, dar Fikr 1996
- Darmaningtyas, *Ilusi tentang Guru dan Profesionalisme*, Universitas Sanata Dharma, Yogyakarta, 2008
- Daradjat, Zakiah, *Kepribadian Guru*, Bulan Bintang, Jakarta, 1978
- Kunandar, *Guru Profesional*, Jakarta Raja Grafindo Persada, 2007
- Hamid Al Hasyim, Abdul, *Al Rasul Al 'Araby al Muroby*, dar Al Tsaqafah, Suria, 2006
- Muhamamd Jamal, Ahmad, *Nahwa Tarbiya Islamiyah* ,Beirut, Dar Ihya Ulum, 1987
- Muhaimin, *Paradigma Pendidikan Islam Upaya Mengefektifkan PAI di Sekolah*, Remaja Rosdakarya, Bandung, 2001
- Rothstein, Carie, *Bridging Cultures Teaching Education Module*, Lawrence Elbaum, New Jersey, 2003
- Tilaar, *Agenda Reformasi pendidikan Nasional*, PT. Intermasa, Jakarta, 2000
- Tim Dosen Fakultas Tarbiyah, Pengembangan Profesionalisme Guru PAI, dalam *Modul Materi PLPG Edisi Revisi*, UIN Malang Press, Malang, 2010
- UNESCO, Facsheet 04: What do societies invest in education ? Public versus private spending Montreal UNESCO Institute for Statistic, 2007
- Vilmante, Human resourcers in Learning Organizations, Journal of Business Economic and management, ISSN 1611-1699 print. www.jbem.lt
Majalah Diknas, No. 01 Tahun 2012

